

533 GRANT PLACE,
CHICAGO, ILLINOIS



Miss Lucy B. Stephens,
1300 Clay St.,
Lynchburg, Va.

Personal



The Spiritualistic Educational Association

(AN ILLINOIS CORPORATION)

981-989 RAND, McNALLY BUILDING

538 SOUTH CLARK STREET

CHICAGO, ILLINOIS

Dec. 6, 1919.

Miss L. Stephens,
Lynchburg, Va.

Dear Miss Stephens:-

Will you accept a direct voice in the most important Spiritualistic propaganda that has ever been inaugurated?

I believe you feel that it is not sufficient to simply admit your interest in spiritualism. I believe that it is your wish to be active in the spread of Spiritualistic Truth, and particularly when your activities can be directed along a reasonable channel.

Accompanying this letter is a booklet entitled, "Let Us Start at the Beginning." This booklet tells of the plans and purposes of our new magazine. I am sure that you will read every line and weigh every thought.

So pronounced has become the interest in Spiritualism that, as believers in this truth, we must do our part in spreading this truth. But let us not pause there. The opportunity is now presented to carry on this propaganda in a manner that will insure its success and its expansion. There can be no furtherance of this work unless we can place it on a foundation where its growth is assured.

Each year, tens of thousands of men and women who were not previously interested in Spiritualism, are finding interest in this absorbing topic--in this important study.

We have a big message to carry to the world, and in order to succeed, we must organize our forces in a manner that will make this propaganda not only reasonable, but continuous.

The accompanying booklet explains many points that I shall not attempt to take up in this letter.

For the past twenty-five years, I have been a writer. During that period I contributed stories and feature articles and editorials to many large newspapers and magazines. I did special writing for some of the largest corporations in the United States. Therefore, I became intimately acquainted with publishing, editing and the upbuilding of circulations.

My experience in advertising, writing, editing and publishing fits me to carry on my part of this important work. What I have done as President of the William T. Stead Memorial Center has proved that I understand how to place the truth of Spiritualism before the public. Never before in the history of Spiritualism was the subject given such wide publicity as I gave it with my own money in my extensive newspaper advertising campaign.

When you consider what the Stead Center has done thus far, and will continue to do, I know that you will endorse my statement that there are certain sound principles that must be followed, and that will be carried out in making this magazine of ours a success for our truth. My conception of success is woven around the results we shall achieve in promoting Spiritualistic Truth. Therefore, we became an educational organization. In order to achieve this success, we must observe certain definite principles of

publishing and business, so that each year we shall be able to reach a still greater number of men and women and carry to them the truths of immortality.

We are taught from the other side of life that only as we put forth the effort do we attract assistance. We know that we shall be guided, that we shall be helped, but only in proportion as we put forth the effort. It is for us to do our part if we expect the unseen world to come to our assistance.

We must observe the experience of others. We must take into account the principles that have been demonstrated or we would go aimlessly through meaningless experiments. We can not afford to lose. Our concern is not our dollars, but the success of spreading the gospel of Spiritualism. Therefore, if we achieve that measure of success, we shall have had the satisfaction of making our money do its part of this essential work.

If we believe in the law of attraction--and we must believe in it if we believe in anything--if we believe in the law of compensation, which is another expression of the law of attraction, then we must believe that it is impossible for us to use some of our dollars for this propaganda without being compensated by natural law. As truly as we put our money back of this work, we are going to attract greater success. This is natural law. It would be impossible for us as individuals to put fifty dollars, or a hundred dollars, or one thousand dollars, or ten thousand dollars, or any other sum back of this educational work without attracting to ourselves a degree of material success in some direction that would more than compensate us for what we have done.

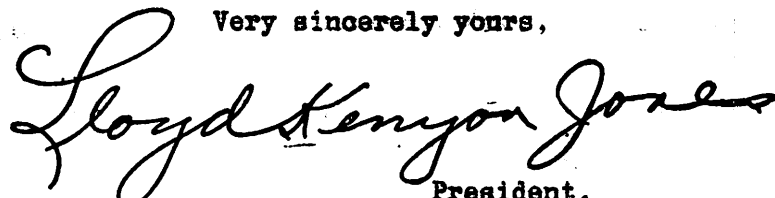
Under the plan upon which THE SPIRITUALISTIC EDUCATIONAL ASSOCIATION will proceed, you as a member would have your rightful voice in the conduct of the affairs of this organization. Each membership you hold, representing a dollar of your contribution, would entitle you to one vote at all regular and special meetings of the members. These meetings will determine the policy and select the directors who will have charge of the work. Consequently, I am asking you to become one of the governing factors in this work.

I am sure that when you have read the accompanying booklet, you will decide to send just as much money as you can spare--just as much each month for the first year as it would be possible for you to put back of this work. I am sure you will see that the plan is sound, and the policy safe and sane, and that you are more justified in coming to the support of this movement than you have been in any expenditure or investment you have ever made in your life.

As this work grows and as this magazine reaches all corners of America, you will feel a sense of pride in the realization that you are part and parcel of the promotion of this great truth. Therefore, I shall expect a prompt answer, and place in conjunction with this letter, a membership contribution form that I know you will fill out and mail with your initial remittance.

You may make the remittance payable to me or to the Spiritualistic Educational Association--just as you wish. But let it come forward for the good of the cause, without any loss of time.

Very sincerely yours,



President,

THE SPIRITUALISTIC EDUCATIONAL ASSOCIATION

Membership Form

The Spiritualistic Educational Association

**(An Illinois Corporation)
For Cash and Installments**

Date:

**Mr. Lloyd Kenyon Jones
981-989 Rand, McNally Bldg.,
538 South Clark Street
CHICAGO, ILLINOIS**

Dear Mr. Jones:

Enclosed find \$_____ for which send me a Certificate of Membership of The Spiritualistic Educational Association, each Membership being \$1.00.

Enclosed find \$_____ toward _____ Memberships of The Spiritualistic Educational Association at \$1.00 for each Membership, like monthly remittances to be sent until the above number of Memberships has been taken up. If I cannot continue for any reason, you are to send me a Certificate for the number of Memberships I am entitled to at \$1.00 each.

Yours truly,

Name _____

Street No.
or R. F. D. _____

City _____

State _____

Remittances May be Made Out in the Name of The Spiritualistic Educational Association or L. K. Jones, as you wish.

Membership Form

The Spiritualistic Educational Association

The Illinois Corporation
For Cash and Investments

Mr. Lloyd K. Brown, Secy.
605 West 27th St.
St. Louis, Mo.
CITY OF ST. LOUIS

I, the undersigned, do hereby certify that the above named
person is a member of the Association, and is entitled to
the same rights and privileges as other members.

I, the undersigned, do hereby certify that the above named
person is a member of the Association, and is entitled to
the same rights and privileges as other members.

I, the undersigned, do hereby certify that the above named
person is a member of the Association, and is entitled to
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***Let Us
Start
at the
Beginning***

Let Us Start at the Beginning

We are launching a monthly magazine. This magazine will be devoted exclusively to the subject of SPIRITUALISM.

The purpose back of it is PROPAGANDA. It is to promote interest in, and knowledge pertaining to, Spiritualistic Truth.

During the past several years, different monthly periodicals have devoted considerable space to Spiritualism. In the past year, many magazines have contained Spiritualistic articles. Among the more prominent may be mentioned the Cosmopolitan, the Metropolitan, the American, Hearst's, The Literary Digest, The Woman's Home Companion, The Ladies' Home Journal and the Pictorial Review. These are magazines of very large circulation.

In addition to the publicity that has been given to Spiritualism in the magazines, there has been the widespread and growing publicity of the newspapers. Every large daily newspaper in the United States has contained more or less feature and news matter pertaining to the subject of Spiritualism.

Sir Arthur Conan Doyle has syndicated many interesting articles along this line that have been published by a large number of the leading daily and Sunday newspapers of America.

While this interest has increased since the close of the war, it is a noteworthy fact that the war has not answered for the American interest in Spiritualism as

it may have done for the interest displayed in England and different countries of continental Europe.

Hampton's Magazine, which ceased publication several years ago, contained articles on Spiritualism in nearly every issue.

There are certain features of this growing interest in Spiritualism that merit your sincerest consideration. As these points are presented to you, I am sure that you will see the special need of a magazine such as we are starting.

Increasing Interest in Spiritualism

Since the days of the Fox Sisters, Spiritualism has undergone a most decided evolution.

About twenty-five years ago, the study of psychic subjects began to be popular. This study was not confined to communication, but embraced telepathy, healing, hypnotism, and a great variety of psychic manifestations. All of this interest undoubtedly was building the foundation upon which the more recent investigations and studies have been based.

In America, the subject began to attract wide attention before the United States entered the world-war. Consequently, it can not be charged that the interest in Spiritualism that is in evidence throughout America can be attributed to the losses sustained by this country in the conflict.

When we consider that the deaths due to influenza, during the winter of 1918-1919, far exceeded the deaths due to the war—so far as America was concerned—we might say that the epidemic of influenza was more responsible than the war for this increased

interest in Spiritualism. If we go back to a period of two years preceding this epidemic, and preceding our entrance into the war, we shall find that the interest in the study of Spiritualism was increasing.

Even these views of the subject do not give us the striking refinements of this new interest in this subject. We find, upon inquiry, that in many of the denominational churches, spirit communication is discussed from the pulpits, and while in some instances the discussion is planned to discourage investigation, in many other cases it sanctions such investigation. We have in our possession ample evidence that many ministers of the gospel are sincere students of Spiritualism—that they advocate it among their congregations and preach it in their pulpits. We have evidence that the clergy interested is not confined to any one denomination, but includes many denominations.

The charge frequently is made that the persons most interested in spirit communication are the ignorant and the unsuccessful. An insight into the true situation will set aside these theories. In substantiation of this claim, we submit the following facts, based upon our own observation and records:

Some of the most prominent business men and professional men and women in the United States are proclaiming their interest and belief in spirit communication and guidance. The medical fraternity especially has come to view Spiritualism as an important source of assistance in the science and art of healing. As truly as medical doctors have turned their thoughts toward the spiritual on the one hand, or the scientific on the other, they have become more

and more impressed with the possibilities presented by a better understanding of Spiritualism.

In these pioneer days, a great number of the highest type men and women who are proclaiming and proving their interest in spirit communication, are still affiliated with different denominations. This interest is shown especially among Unitarians, Universalists, Episcopalians, Presbyterians, Congregationalists, Roman Catholics and members of the Jewish faith. While interest has also been shown among members of other sects, the greatest interest has been evinced in those denominations above enumerated.

Consideration of these facts must lead us to a conclusion, and that conclusion may be expressed in the following words:

Spiritualism is growing not so much as a separate belief, but as an illumination touching all other creeds. This is natural inasmuch as all religion is founded on the spiritual. Perhaps it is too early in the progress of Spiritualism to predict what effect it will have upon orthodoxy, or what form it eventually will take among the established religions.

This Interest is Three-fold

Those persons who have experienced personal losses through the change called death, naturally look upon Spiritualism from the religious point of view. Spiritualism is attracting attention, however, not only as a religion, but as a science and a philosophy.

It is this three-fold interest that is responsible for the rapid progress that Spiritualism is recording.

Many prominent scientists, who represent the various branches of scientific progress, have come out

openly in favor of Spiritualism. Professors in the universities and colleges are showing growing interest in this subject. Students in the different walks of life, who are concerned more with the philosophy, are finding in the teachings of Spiritualism the most wholesome truths pertaining to the subject of life and the duties of living.

Inasmuch as Spiritualism pertains to religion, to science and to philosophy, because they are all branches of the same root, it follows that the presentation of the subject through the pages of our magazine must observe these three branches of thought and study.

The Field for Our Magazine

Going back a period of several years, I shall now point out to you the precedent that has a direct bearing upon the reason for launching our monthly magazine.

In the year 1896, during which time I was engaged in public hypnotic work, I began to contribute articles to the "Hypnotic Magazine," published by Mr. Sydney Flower in Chicago. In 1900, I became associated with Mr. Flower, whose magazine had become "The Journal of Medical Hypnotism," and then "Suggestive Therapeutics." While this periodical was published under the latter name, we started the "Journal of Magnetism," of which I was editor. Early in 1901, the "Journal of Magnetism" absorbed the circulation of "Suggestive Therapeutics," and our combined circulation was about 40,000.

Following about the second issue of the consolidation, the "New Thought Magazine" was launched,

and it took over the subscription list of the "Journal of Magnetism." At this time I severed my connection with that publishing house, and prevailed upon my friend, Mr. William Walker Atkinson, to concern himself in the newly established New Thought Magazine. Mr. Atkinson became the editor, and after a few months this publication was moved to New York City, and the magazine was advertised extensively through the public prints.

Mrs. Ella Wheeler Wilcox became associate editor. Within a few months, as a result of extensive advertising and proving conclusively the great interest then evinced toward psychic subjects, "New Thought" attained a paid circulation of 240,000 copies.

Bear in mind that throughout this time, the subject of New Thought had never been given five per cent. of the publicity that has been given to Spiritualism. New Thought, as a creed, did not represent any set principles of belief. It included Spiritualism, and all branches of telepathy, hypnotism, healing, the exercise of will-power and a great variety of beliefs and theories. New Thought was, and still is, chiefly an open arena for persons who are not affiliated with orthodox churches.

The interest in Spiritualism has so far transcended the interest in New Thought ideas, that today there are many times as many Spiritualists as there are New Thought advocates. This is true because the preponderance of opinion in New Thought has been, and is, Spiritualistic. Students are finding in Spiritualism the explanations for the various phenomena that formerly were grouped together under the style

and title of "New Thought." Remove that which is spiritual from any of these philosophies and religions, and there is nothing left but a framework, and that framework is incomplete.

I mention these facts because I have had a quarter-of-a-century of experience in the progress of the New Thought movement and of Spiritualism and not because my ideas are antagonistic to New Thought or to anything else. I have viewed this progress not like an outsider, but from the inside—qualified by long acquaintance with the leaders in these various branches of Philosophical Thought. Consequently, I think that most persons who read this booklet will agree with me when I say that the interest manifested today in Spiritualism is by far greater than the interest of twenty years ago in the New Thought idea.

The Duty of Centralized Publicity

SPIRITUALISM represents the largest field of thought that remains almost uncovered by periodicals. There are a few publications devoted to Spiritualism, and these periodicals have been successful.

A periodical, to obtain the greatest success, must not be the mouthpiece of any association. It must deal fairly with all existing associations, imposing no unreasonable obligations upon them and looking only for the best there is in them.

But the magazine that is going to do the greatest good for Spiritualism must reach the thousands, the hundreds of thousands, and eventually the MILLIONS, who are just beginning or are still to become interested in this subject.

A magazine that succeeds must take into consideration the religious, the scientific and the philosophical, and must maintain the broadest tolerance toward all existing religions.

Without a policy of this breadth, its success would be minimized. If we believe in Spiritualism, we then owe to the truth in which we believe a debt of gratitude and co-operation. That debt imposes upon us the requirements of taking a breadth of view that will not close the door against any human being who wishes to become acquainted with the truths and teachings of Spiritualism.

This magazine, which we are launching, sets itself to the task of accomplishing these ends. In bringing about these results, this publication automatically would provide a central source of information that would be of tremendous value to magazines and newspapers. In a liberal measure, this magazine would serve a field for Spiritualistic Thought very much as The Literary Digest serves in the current thought of the American press.

However, our magazine must go beyond this realm of review and comment, and must place before students a wealth of material relative to the phenomena and their meaning. It must, at the same time, present the philosophy, and beyond that it must serve in helping to bring together groups of persons who are interested in Spiritualism.

This magazine must do its duty in publicity and in organization work. It must assist those established organizations in their own progress. These things must be accomplished, and can be accomplished, with the proper circulation. This circulation, in turn,

must be brought about, aided, fostered and nourished by extensive advertising and intensive circulation plans.

The time has come when a magazine of this character is in demand. As propaganda of Spiritualism, this magazine will meet a definite purpose, which purpose is dictated by the conditions which I have enumerated thus far in this discussion.

I now shall turn from this view of the subject to what we may term the mechanism that will accomplish the results we seek to attain.

Meeting the Publishing Requirements

Precisely as we would be obliged to consult a competent architect and an experienced contractor if we were to erect a large building, so must we consider the mechanism through which this propaganda will be conducted.

In turning to you with the request that you do your part of this work, and not knowing the extent of your familiarity with publishing, I deem it advisable to give you an insight into the plans and methods which we shall employ in bringing this magazine not only to a working reality, but to a splendid success for the cause of Spiritualism.

Publishing, as one of the recognized divisions of business, consists of many specialized branches. It is not necessary that we become familiar with all of the branches of publishing, but it is advisable that we have a grasp on the subject of those branches of publishing that pertain to the success we wish to achieve for our truth.

In the first place, it is our right to know that publishing can be made successful, for the reason that if we are unsuccessful, we can not serve Spiritualism through this propaganda which we plan. If we publish a magazine on a basis that will mean continuous loss of revenue, it follows that our efforts then could be measured, first, by the amount of contributions we should receive, and second, by reaching that period of expenditures where we no longer could bear up under the drain. If we are to serve Spiritualism, which is our sole purpose in the establishment of this organization, then it does concern us that we make the publishing end of our business a pattern that has proved successful in the field of publishing.

Many years ago, I was acquainted and associated in business with a man who had been a boyhood friend of Mr. Frank A. Munsey, the widely known publisher. In fact, this man had been associated with Mr. Munsey in the early days of "The Golden Argosy," which was Mr. Munsey's first publishing venture. For a period of several years, I sold quite a number of short stories to the Frank A. Munsey Co., and became acquainted with different members of the Munsey organization. Consequently, I may feel a sentimental interest in using the Munsey publications as an illustration of the upbuilding of the publishing business and the exemplification of certain publishing principles which we must observe.

I shall not go into any of the details of the early struggles of Mr. Munsey with the "Argosy," except to make certain quotations from a booklet from Mr. Munsey's pen. This booklet is entitled, "The Story of the Founding and Development of The Munsey

Publishing-house, as Told by Mr. Munsey on Its Twenty-Fifth Anniversary." This booklet was issued in 1907.

After many trials and tribulations, Mr. Munsey discovered a certain fundamental principle that pertains to nearly any business. It was this:

"MANY GOOD THINGS NEVER GET STARTED. THEY DIE IN THE CHRYSALIS STAGE OF DISCUSSION!"

In other words, Mr. Munsey was convinced of the fact that the thing to do is to GO AHEAD! Theorizing gets no person anywhere except to land him in failure.

Now, the "Argosy" was a juvenile publication. This meant that the boys and girls who read the "Argosy" soon outgrew that class of literature and began to subscribe for the magazines intended for adults. It was not until Mr. Munsey made the "Argosy" an adult publication that he began to succeed. And he deduced another very important publishing principle, which we shall bear in mind and which may be stated as follows:

"RENEWALS OF SUBSCRIPTIONS DETERMINE THE SUCCESS OF ANY PUBLICATION."

This is a very important principle, because if we should find that only a small percentage of our subscribers renew their subscriptions, then we would be put to an expense of getting new subscribers, and at the same time would be losing so many old ones, our propaganda work would suffer.

But it has been demonstrated time and time again that class publications, meaning those devoted

to single subjects, have a very large percentage of renewals. I have been told by publishers of class periodicals that their renewals of subscriptions run as high as ninety-seven per cent.

We know that the interest in Spiritualism is such that if we give those interested persons a magazine of merit, the majority of them will renew their subscriptions. This is important to us because it means that our propaganda will expand, and that the work we do in the beginning becomes a foundation that will not crumble.

These are points that we must know before we start, or of what value would our efforts be? If we would be tearing down as fast as we build, then we could not carry the truths of Spiritualism to any considerable number of persons. We have a right to inquire into the possibilities of the result of our efforts. If we inquire into our own feelings regarding Spiritualism, then we must come to the conclusion that the subject is of such interest, each of us as individuals would continue to subscribe to this magazine, that we would tell our friends about it, and that we would be adding always to the depth and strength of the foundation.

It is interesting to us to know that Mr. Munsey has demonstrated these principles as existing even in the field of literary magazines.

While the "Argosy" was still a juvenile publication, Mr. Munsey started his advertising. He spent about ten thousand dollars, and so flattering were the results, in the following five months he spent ninety-five thousand dollars in advertising the "Argosy."

Mr. Munsey proved that advertising is necessary in making a magazine pay.

Many daily newspaper publishers also have demonstrated the fact that it pays to advertise their newspapers. We pick up a copy of "The Chicago Daily Tribune," and in it we find a full-page advertisement of "The Sunday Herald-Examiner," a rival Chicago newspaper. We pick up a copy of "The Herald-Examiner," and we find a full-page announcement of "The Chicago Daily News." We look upon the billboards throughout the city and we see announcements of the different newspapers.

Therefore, this principle of advertising a publication is one that is thoroughly recognized and well-established. It was proved conclusively in the case of "New Thought," and it has become one of our recognized principles of spreading our propaganda.

The Necessity of Capable Organization

Important as advertising admittedly is, we must recognize the fact that advertising does not explain all of the problems of publishing.

When Mr. Munsey began building up an organization that included many capable men, his success became more pronounced.

If we neglect the business side of our work, then that work is going to fail. If that work fails, our object of spreading the truth of Spiritualism also has failed. If it is necessary for other publishers to build up a strong, efficient organization, it must be part of our policy to do likewise.

Inasmuch as I am coming to you for support, the nature of which I shall explain later, I feel in duty

bound to explain to you these publishing requirements, because if we ignore them, we can not do the work for Spiritualism which we wish to do. With propaganda as our object, we must respect the mechanism that makes it possible.

Now I am going to take certain figures from Mr. Munsey's booklet, which, as I told you, was published in 1907. I wish you to see in definite numerals just what was accomplished by the Frank A. Munsey Co. through advertising this periodical and through forming an organization of competent, experienced persons. These figures, of course, end with 1907 because that is as far as our data will carry us. But I understand that since that time the Frank A. Munsey Co. has attained its real success. These figures represent the net income of that business. These first figures, covering a period of eleven years, show the net profit of the "Argosy."

1897.....	\$ 14,587.17
1898.....	21,252.35
1899.....	22,269.01
1900.....	34,400.51
1901.....	68,693.08
1902.....	124,903.41
1903.....	180,634.96
1904.....	237,328.89
1905.....	248,729.75
1906.....	268,845.27
1907.....	300,000.00
<hr/>	
Total.....	\$1,521,644.40

The second table, covering a period of fourteen

years, pertains to the Frank A. Munsey Co. as a whole:

1894.....	\$ 69,423.71
1895.....	172,405.58
1896.....	249,647.91
1897.....	326,276.32
1898.....	382,805.70
1899.....	473,928.98
1900.....	535,004.81
1901.....	681,315.90
1902.....	753,441.18
1903.....	912,475.23
1904.....	952,153.55
1905.....	1,014,008.73
1906.....	1,058,018.10
1907.....	1,200,000.00
Total.....	<hr/> \$8,780,905.70

Another Notable Example

I might take as illustrations, many of the great publishing houses of the United States, such as the Curtis Publishing Co. of Philadelphia, Street & Smith of New York, the Hearst publications, etc., and I might also include the publishing corporations that are back of the many successful daily newspapers.

I do not wish to make this part of my explanation too extensive because it is my purpose to simply point out certain principles that we must observe. Therefore, I shall take another illustration, which is that of "Successful Farming" of Des Moines, Iowa.

This agricultural monthly magazine has a circulation of over 800,000, and most of this growth is repre-

sented by the success of the past ten years, and it was due to extensive advertising and intensive circulation plans. If "Successful Farming" had not retained its subscribers, it could not have grown as it has grown. The building owned and occupied by "Successful Farming" in Des Moines, Iowa, is a very large, beautiful and thoroughly equipped publishing house, employing several hundred persons. Some issues of "Successful Farming" contain more than 150 pages.

The most important point relative to "Successful Farming" which I wish to bring out is this:

The subscription price is 25c a year. I believe that the white paper alone required in filling a year's subscription costs about 70c. Therefore, it follows that there must be a considerable deficit in the cost of production. This deficit is made up by the advertising patronage given to "Successful Farming." Not only is the deficit made good, but a considerable profit is realized in addition.

The reason I use "Successful Farming" as an illustration is this:

First, as a magazine grows in circulation, it realizes a considerable revenue from the sale of advertising space;

Second, its subscriptions constitute its principal good-will;

Third, the renewal of those subscriptions not only keeps the publication on a sound foundation, but permits of expansion.

What these Principles Mean to us

These same principles, I believe, are very important to us for the following reasons;

First, as a class publication, we may expect a large percentage of subscription renewals, which will give us a solid foundation;

Second, as our circulation grows, we may anticipate considerable advertising patronage, depending upon our own ability to organize an advertising department;

Third, by charging a subscription price of two dollars a year, we shall meet all of the expenses of filling the subscriptions out of the money received for that subscription;

Fourth, the revenue that we may expect from advertising—meaning the sale of our own advertising space—will provide means for further expansion in the conduct of our propaganda. The class of advertising we can secure would be known as general publicity advertising, such as that put out by the clothing houses, the food manufacturers, the hardware specialty companies, etc. Thus, by observing the rules of publishing progress, we would place ourselves in position where we would attract revenue from many sources, and that revenue would permit us to expand our propaganda and carry our truth to just so many more thousands of persons.

But there is another important aspect in making our magazine a solid publishing business, and that view may be summed up as follows:

In going to our friends for co-operation and support, we would be obliged to ask that support only up to the time that our own revenue would permit us to go ahead on our own foundation and expand our work in the promotion of the truths of Spiritualism. If we did not observe these principles of publishing,

then we would publish at a great loss, or at least at a loss sufficient to handicap us; and the propaganda which we have in view would fail because of our own lack of business sense.

I am sure you will see that we must so conduct our organization as to make it solid and progressive, because otherwise we always should be in the position of a more or less charitable organization that could succeed only so long as the voluntary contributions poured in. While universities are made possible only through this system of continued contributions, let us remember that the university receives almost equal consideration from all the denominations. Therefore, the field for securing such contributions is limitless. Within the denominations themselves, colleges are maintained because many established churches pledge certain definite support.

Let us bear in mind that at this time, Spiritualism is not in that position. It is not organized as thoroughly as the other denominations. It is not in position to pledge such support. Consequently, in our work we would be deprived of those conditions existing among the Methodists, Baptists and the other church organizations.

Knowing that we lack this source of support, it becomes more and more imperative for us to put the publication of this magazine on a basis where it can look after its own expansion in carrying on this propaganda after it has reached a certain point in circulation.

Unless I can come to you and give good, sound reasons for believing that we can place this magazine where it will supply its own force in the course of a

few years at the longest, then I would not expect your support in the beginning because you would see only the hopelessness of the plan. But I do believe, from my experience in publishing, that after we have a circulation of 100,000, we then can produce sufficient revenue to carry on advertising and circulation plans, and thereby add to our circulation, which means the spread of our truth.

I am convinced that by observing these established principles of publishing, it will not take long before we reach that point where we no longer need to ask support, and where every person who comes in at the beginning will have the satisfaction and pride of knowing that we have built on a solid foundation, and that we are serving our truth by making use of established business principles.

Our Initial Plans of Propaganda

We demonstrated conclusively in the advertising we conducted for THE WILLIAM T. STEAD MEMORIAL CENTER, that the quickest and most economical way of reaching persons interested in Spiritualism was to advertise.

The work done for the Stead Center presents many parallels that are of value to us in launching this magazine. The Stead Center does not publish any magazine but it has published "GOD'S WORLD," the "TABLE-TOP" VOLUMES, and the MONTHLY ORIENTAL LESSONS.

We started out January 12, 1919, with full page advertisements in the New York Sunday World and the St. Louis Sunday Post-Dispatch. And for the next four months we carried advertisements—rang-

ing from a little better than a third of a page to a full page—in most of the largest Sunday newspapers from Denver to Boston and from Duluth to New Orleans.

As a result, we secured nearly 100,000 names of interested persons, and all of these persons will be approached for subscriptions to our magazine. We reached this large number of men and women quickly, because we went before the public and therefore attracted those who were interested. Many thousands of those who inquired were not Spiritualists, but have since become Spiritualists.

It is our purpose to follow a similar plan in the propaganda work of this magazine. We purpose to carry advertisements not only in Sunday newspapers, but in the larger afternoon papers, as well as in the larger monthly magazines, and particularly those that have been publishing articles pertaining to Spiritualism. In this manner we shall reach the present Spiritualists as well as those who are becoming interested in Spiritualism.

We also demonstrated in the work of the Stead Center, that many names of interested persons were sent to us by our friends. And the same thing will occur in advertising our magazine.

We also demonstrated in the Stead Center that it was possible to produce revenue for expansion—but not as rapidly as we believe we can produce it in this magazine, which is our principal reason for establishing a magazine for the promotion of Spiritualistic Truth.

Propaganda Advantages of a Magazine

A magazine represents certain advantages in

propaganda that can not be met by the publication of books. The principal reason why this is true is to be found in the fact that the magazine comes into the home every month. A book presents a single line of argument, while the magazine takes all angles of argument and interest. Consequently a magazine can reach more persons than can be reached by books on the basis of presenting the great variety of viewpoints pertaining to Spiritualism.

There is another feature that endorses the magazine as a better plan of propaganda. In the sale of "God's World," we were always put to a greater expense in selling each book than the sum we received for it. It is true that those who bought "God's World" also bought our "Table-tops," and this made possible the reducing of the deficit. But where we go to our friends under the plan upon which we are founding this magazine, we secure from them the sums required for the original advertising. This is not any set sum, as I shall illustrate:

If we have only \$10,000 with which to advertise, then our expansion in this propaganda work would be determined by what this ten thousand dollars can do. If we have \$50,000, we can accomplish just so much more. If the expenditure of \$50,000 would give us fifty thousand subscribers, we know that we can look for renewals of subscriptions of at least forty-five thousand of that number. We know that the sums received from subscriptions will pay the cost of filling those subscriptions. We know that a magazine with 50,000 circulation could be printed on a rotary press, and that the cost for each thousand copies would be no greater on a basis of 64 pages for

50,000 circulation than it would be for 32 pages with 10,000 circulation. This would give us new funds for advertising and expanding our propaganda work.

I mention these facts so that you will see that lacking the source of constant contributions, such as the established denominations have, we are placing ourselves in a position where we can create conditions that will help us carry our truth to just so many more persons.

As our circulation grows, we shall receive more revenue for our advertising space and sell more pages. Therefore, we shall have a greater income for the conduct of this propaganda. This is important because every year, with this widespread and growing publicity relative to Spiritualism, many more thousands of men and women are becoming interested in Spiritualism. Each year that we advertise, we are reaching thousands who have become interested since our advertising of the year before. In time we shall create greater interest through the medium of our magazine as our chief propaganda vehicle, because we are reaching the friends of our truth, and we are reaching newspapers and magazines and increasing their interest in the subject of Spiritualism.

When we consider that "New Thought" attained a circulation of 240,000, have we not reasons for believing that we can double this, or quadruple it, in view of the great interest in Spiritualism?

Think of the vast amount of good we can do for our truth if we can accomplish these ends!

Observing the principles that have become thoroughly established in publishing, and adopting and pursuing other recognized business principles, we can

overcome the present lack of a source of steady contributions by building up a magazine that will create its own revenue. Therefore, all we are asked to do in the beginning is to set the wheels in motion, and have the satisfaction of realizing our ambitions in carrying Spiritualistic Truth to many thousands, and we hope hundreds of thousands of men and women, who would be glad to know this truth if they could find the source of dependable information.

We are serving that in which we believe, while organizing our propaganda efforts in a manner that will insure the continuous expansion of this work, so that we may continue to reach a larger and a larger number. I feel that these plans are practicable and worthy, and that by pursuing them carefully and consistently, we shall be able to do for our truth what could not be done under existing conditions upon the basis of prolonged contributions.

Our Plan of Procedure

With the explanations that I have placed before you so as to give you a working basis for appreciating what this propaganda means and what it may accomplish, I shall now outline for your consideration and action, the plan upon which we shall proceed.

We have organized THE SPIRITUALISTIC EDUCATIONAL ASSOCIATION, under the statutes of Illinois, as a corporation not for profit.

Believing that every person who contributes under this plan will feel a sense of pride in building a worthy monument to this truth, we are going to vest the rights of determining the policy of this magazine in the members of THE SPIRITUALISTIC EDUCA-

TIONAL ASSOCIATION, the sole objects of which are educational propaganda pertaining to the religious, the scientific and philosophical aspects of Spiritualism.

You are invited to contribute such sum or sums as you wish, and for each dollar you contribute you will receive one membership in THE SPIRITUALISTIC EDUCATIONAL ASSOCIATION. For each membership you will have one vote at each annual or special meeting of the members, and these meetings of the members will determine the personnel of the directors who will have the conduct of this work in charge. The money received in this manner will be placed in the treasury for the propaganda work which I have outlined.

In view of the fact that all of our expenditures will not fall due at one time, the contributions for memberships may be made in monthly installments, which will enable us to meet our advertising bills. I suggest the following basis of contributions:

\$ 5.00 a month for 12 months or \$	60.00
10.00 a month for 12 months or	120.00
15.00 a month for 12 months or	180.00
20.00 a month for 12 months or	240.00
25.00 a month for 12 months or	300.00
40.00 a month for 12 months or	480.00
80.00 a month for 12 months or	960.00

Or the contributions may be made on the following basis:

Any sum that you feel you can spare monthly for

a period of five, six or ten months, or any sums which you may wish to contribute in a lump.

While we are thinking only of progress—of the expansion of our propaganda work—I may mention that in event THE SPIRITUALISTIC EDUCATIONAL ASSOCIATION should be dissolved, the net assets would be pro-rated among the members.

Memberships will be confined to those contributing. If this Association finds, as its work progresses, that it has attained tremendous success, which it hopes with your co-operation to attain, it will be justified in amending its charter to a profit-paying corporation.

Your Prompt Response is Expected

In view of the interest you have in Spiritualism, and of the opportunities now presented to us for the conduct of this propaganda for the spread of Spiritualistic Truth, I ask you to determine without loss of time how much your contribution will be and on what basis it will be made.

I am enclosing a form which I ask you to fill in. Also, accompanying this booklet is a letter that I ask you to read, because it sums up certain important points which I know you will be glad to grasp and understand.

I know that you will be glad to do this, remembering that everything you do now is going to help carry this truth to many more who are hungry for it.

I shall look for, and expect, your prompt response.
Very sincerely yours,

Lloyd Kenyon Jones

President

The Spiritualistic Educational Association
981-989 Rand, McNally Building, CHICAGO, ILLINOIS

